4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

proficient in the art of gelding, are well known to the farmers and can earn money by this skill. Others, skilled in the diseases of domestic animals, are busy all year writing prescriptions and selling medicines. 742

Still others work as doctors and earn a pretty good living. After examining the six different pulses of the patient, an agreement is made. The doctor guarantees the cure after a certain number of days, and demands immediate payment of an agreed sum, or of an animal, according to the seriousness of the disease. Then follows the prescription and the medicine. Other lamas are engaged in the tailoring business and sell cloth, silk, and brocade. Lamas like to be hired by devout people to make pilgrimages to celebrated monasteries for their intention. I once saw a lama reading texts for three days in the temple of medicine. Two bricks of tea put near him were the salary for the reading, which had been requested by a sick Monguor. I was told at Kumbum that many lamas, hired by Monguors or Tibetans, made a good living by prostrating themselves 108 times every day, for a fixed number of days, before a celebrated temple. Lamas try to be invited by their family, relatives, or friends of the family to pray at their home for several days for an agreed intention. If a sheep or goat is given as payment, they manage to put them, ear-marked, into the herds of some family, and thus in time many lamas come to own a small herd. [759] [758]

If you need some musk or saffron, or *p'ulu* cloth[9] or other products of Tibet, within an hour a lama will show up with what you want, ready to close a deal. It is the same if you need animals or a fine Peking saddle. A few lamas travel over the country to sell books. Lamas who have money in hand are ready to lend it, providing there are satisfactory guarantees. If you are calling on lamas and a lama visitor shows up, they talk business after a few minutes, always business. It was interesting to ask the young lama boys about the means used by the lamas to earn a living. They knew perfectly well how each lama made money, what his profits were, and how much he owned.

It is easy to understand that the mind of a people endowed with such a roving eye for business is not bent on prayers and meditations, and that such people are not committed to monastic life with passionate devotion. Perhaps the environment in which the lamas live, their daily conversations, the successes scored by lamas in trade, stimulate the passion to acquire more and more wealth in order to be able to live at ease in a

[9] W. W. Rockhill, *Diary of a journey through Mongolia and Tibet in 1891-92*, 67, Washington, Smithsonian Institution, 1894, describes *p'ulu* as woolen fabric woven in pieces, usually thirty feet long and about nine inches wide. The best kinds of this cloth come from Ulterior Tibet. The most popular colors are red, purple, striped and white with red and blue dyed crosses. The fabric is used in China to cover saddles or trim seats of carts. "*P'ulu*" is the Chinese transcription of the Tibetan name of this cloth, "*p'ruk*."

[p. 60 (B)]